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# Ward Mayor.

*Curia specialis tenet' in Festo S. Michaelis Archang. Anno Regni Regis Caroli II, Angliæ, &c. xxxiii.*

**T**HIS COURT doth desire Doctor *Burnet* to print his Sermon, preached this morning at St. *Lawrence* Church, before the Lord-Mayor, Aldermen, and Citizens of this City.

*Wagstaffe.*

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An Exhortation to Peace and Union.

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A  
SERMON

Preached at St. *Lawrence-Jury*,

AT THE

ELECTION

OF THE

LORD-MAYOR of *London*,

On the 29th of September, 1681.

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By GILBERT BURNET, D.D.

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L O N D O N;

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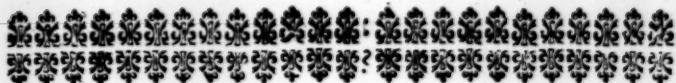
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## M A T. 12. 25.

*And Jesus knew their thoughts, and said unto them,  
Every Kingdom divided against it self is brought  
to desolation; and every City or House divided  
against it self, shall not stand.*

**T**Here are some Truths so clear in their own Evidence, that tho they give us light to prove other things, yet they themselves admit of no Proof, but are to be reckoned amongst those Notices that the Mind naturally has, which she can neither shake off, nor dispute. Among those this in my Text is to be numbred; for Union and Peace in Society, as it is the chief End and Design of all those Combinations of Men that run together; so it is the main Support of every State. And tho Governments have differed in almost all other Maxims; some being founded on Vertue, others on Vice; some intended to carry on Justice, and others set up on Robbery and Piracy; yet all agree in this, that they must have Peace at home: And tho many have differed in the Premises, how to compass it; yet all agree in the Conclusion, that it must be purchased at any rate. A Government that admits of Hostility at home, must soon turn *Felo de se*; for this is as a Disease that consumes the Vitals, and when they are wasted, the exhausted Carcase will

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be exposed to every Beast of Prey that seeks to devour it. A Man inwardly sound can resist many Accidents, and live after many Wounds, and a great Loss of Blood and Spirits; whereas he that is vitiated within, is feeble in every thing that he undertakes, and easily overthrown by any Impression made upon him: So the mightiest States, when broken within themselves, are too weak for a much less Power that is entire.

These things are so plain, that it were a loss of Time and Words to dwell upon them. And so our Saviour refers to them, being to answer the most malicious and unreasonable Cavil that ever was, by which the Pharisees endeavoured to take off the Conviction which his Miracles had left on all that saw them, representing him an Impostor, and in confederacy with the Prince of Darkness, so that these marvellous Effects followed upon that Agreement. This they at this time only whispered amongst themselves, perhaps they only thought it; but Christ, to give them a further discovery of that Divine Power that dwelt in him, shewed that he had another of God's Attributes communicated to him, his Omniscience, as well as his Omnipotence, for he knew their thoughts. And being to confute this, so as it should not be possible to reply upon him, he begins with the Words in my Text, as a Maxim so certain, that all Constitutions, good or bad, must agree in it, All that are associated into any Body must take care not to destroy themselves. And therefore since his whole Doctrine tended to the advancement of the Glory of God, to the bearing down of all Vice, Immorality, and Mischief, which are the Strong-Holds of Satan, and of that ridiculous and impious Way of Worship, and Idolatry, which was set up by the Devil's means, the Inference was as certain, as any Proposition in *Euclid* is, that therefore there was no secret Compact between them.

## *the Election of the Lord-Mayor.*

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I shall say no more on the Occasion that led our Saviour to speak these Words, but shall come to consider them in themselves ; I shall not enter into a Panegyrick of Unity, or a Declamation against Discord, a Man may as well praise Light, or commend Health, or shew his Eloquence in disparaging the Gout or Stone ; these things are such, that every Hearer is before-hand convinced of them. I shall therefore handle this Subject wholly with respect to Religion, that so it may become this Place and Occasion, and shall speak to these Heads.

1. There is nothing that defeats the Ends of Religion more, and does more naturally lead to all manner of Sin and Impiety, which must end in Temporal as well as Eternal Ruin, than intestine Heats and Divisions about it.

2. The Beginnings of Heats are often very inconsiderable, but by a confluence of unhappy Circumstances they soon grow to be almost incurable ; A Division will end in Destruction. And therefore the first Motions towards them ought to be watched over, and stopp'd, otherwise these Bodies so divided cannot long stand.

3. I shall shew the Weakness of all those Pretences that are used to justify Factions and Divisions.

4. I shall propose to you the Remedies, to which the Gospel directs us, for the preventing and curing this Mischief. And,

5. I shall plainly apply all to our present Circumstances, and the Business of this Day. To return,

I. There is nothing that defeats the Ends of Religion more, and does more naturally lead to all manner of Sin, Immorality, and Vice, which must bring on Ruine in Conclusion, than intestine Heats and Divisions. If we have a right Notion of Religion, we will not consider it only

as a Systeme of Opinions, or a Circle of some Forms, much less as an Engine to raise the Credit and Interest of a Sort of Men that dispense it; but as an internal Principle and Discipline, which tames and governs the Mind, and all its Motions and Appetites, and directs the Course of ones Life. Now the irregular Propensities that are in every one, some being of one sort, and some of another, are so violent and sudden, that the first performance of Religion is to qualify and break these. This cannot be done without much thought, and great recollection; and in order to that a serene and calm Temper is the best Disposition possible; of which the Philosophers were so aware, that they began their Instructions at those purgative Doctrines, before they carried on their Auditors to their sublimer Speculations. And the Quiet of a Society is not more necessary to the Happiness and Advancement of it, than quiet Thoughts are to make a Man wise or good. Therefore every thing that raises Disturbances within is to be guarded against, as that which not only produces the Mischiefs that visibly attend it, but really puts a Man quite out of order, slackens the Watch he ought to have over himself, and sets him on to, or at least very gently excuses him to himself, in many unjust and violent things, which seem often almost necessary to the support of an Interest or Party.

These Heats are bad enough, if grounded upon Civil Matters; but in those there is still some Check from the Thoughts of Religion, or the Return of a Sacrament-Day, which will in some measure bring a Man into Tune, and will at least let him see he is out of the way. But if they are grounded on Differences of Religion, the Evil is less curable, *If the Light that is in us be Darkness, how great is that Darkness!* That which will moderate our other Quarrels, increases this, when we imagine we are doing

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doing God good Service ; and so the more strict we are, we become the more hot and peevish ; in which we will not only be applauding our selves, but instead of being reproved for it by those, who would perhaps chide us for Animosities in other things, we will be cherished and encouraged by them, as Persons zealous in their Matters, or as many call them, in the Concerns of Religion. In this we will by degrees become so corrupted, that one of the worst Vices will carry the Name of one of the best Vertues, our Wrath and Malice will be called Zeal. The ill Effects that this will have on our selves will be, that as this Temper grows upon us, all our inward Seriousness will in a great measure abate, and turn meerly to a Form ; and with that many other Sins will creep in upon us ; yea, we will perhaps grow to that degree, that we will imagine, that by our Rage and Heat we offer up some acceptable Sacrifice to God, to compensate for our other Disorders. We will bear with many ill things in others, because they are of our Party, whom otherwise we would detest for their ill Lives ; and by conversing much with them, we will contract at least a Familiarity with their Vices. And it is very likely the Contagion will not stop at that, there will follow a Train of the most unjust and malicious Things possible ; such as the making and spreading Lies and Calumnies, and the supporting them by Oaths and Villanies. And if this Humor goes on, it will carry those that are corrupted with it to Persecution, if they have Power, and to Rebellion if they have not. And *Oppression will make a wise Man mad*, but much more one that is weak and misled.

And thus a Man suffers mightily in the Peace and Purity of his Mind, by admitting those soure and ill-natured Passions into it. And Societies suffer no less : The private Affections of Relations, the Kindness of Neighbour-hoods,  
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the Order of Corporations, and the Strength of a Nation, are dissolved by nothing so much, as by those peevish and ill-temper'd Humors : So that the Publick Peace, and the Security of the Whole, is sacrificed to those domestick Heats, whilst every Party is more concerned to ruine the other, than even to preserve themselves by a common Defence. And those Heats once kindled, burn longer, and deeper, and are apt to break out after they seem to be quenched, when ever a new Opportunity blows upon them.

That this Temper is certainly followed with those Effects, will easily appear to every one that has seriously observed the Advances it has made upon himself, if at any time he has given way to it. And those who have looked into the Histories of past Times, see almost in every Age the Ruins that it has made ; as Rocks are known by the Wrecks that float about them.

Shall I tell you what havock this made among the Jews? what a desperate and mad sort of Robbers and Murderers their Zealots became? The Humor was far advanced when *St. Paul* was one of them ; for he going under the authority of that Character, *made havock of the Church, and went from City to City, to imprison and bind all that called on the Name of Christ.* This grew afterwards to a pitch of Madness that is scarce credible, if we had not so good a Voucher for it as *Josephus*, who was an Eye-witness. When the Power of the Roman Empire, under which the whole World did bend, came against them, so that it was necessary for them, either to prevent their Ruine by an early Submission, or to defend themselves from it with an united Strength ; the Rage that was among the several Parties so distracted their Councils, and disordered their Designs, that they could



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could neither prudently submit, nor generously resist, but they languished away in Famine, or destroyed one another in those unnatural Broils within their Walls. When God bleſ'd his Church with Peace and Protection, and after a long Trial, during three Ages and ten Persecutions, raised up a Nursling-Father to it; soon after that two Contests arose. One was about a personal thing in *Cecilian*, Bishop of *Carthage*, Whether he, or his Ordainers, had denied the Faith, and delivered up the Sacred Writings, in the former Persecution? The other was concerning a speculative and mysterious Point of the Eternal Generation of the Word, in which it is probable the Difference at first was only in the manner of expression. One of these distracted the best Portion of Christendom, I mean the *African* Churches; and the other, with those Questions that arose out of it, made such havock in the Christian World, for above two Ages, that it not only stopp'd the Progress of that holy Religion, and gave the Heathens the greatest Advantages they could possibly have wish'd; but brought in a Subtily, and Warmth concerning Speculative Points, that has in a great measure driven out of the World the plain Simplicity of the Gospel.

When the Orthodox Party had Peace and Protection under *Theodosius*, and were delivered from the Cruelty of the *Arrian* Princes, then arose a new Debate, Whether those that had complied, and submitted in that time, and were ordained by the *Arrians*, should be continued in their Sees, or not? The *Luciferians* that opposed this, were so persecuted by *Damasus*, and his Party at *Rome*, that at one time they broke into their Meeting-House, and killed about seven or eight Score of them. God witnessed his Displeasure and Severity against those Violences; and the Church, both in the East, and in the West, was  
given

*Libell. Pra.  
Marcell. &  
Faust.*

Joel 1. 4.

given up to be scourged by vast Swarms of cruel and barbarous Nations, who as the Palmer-Worm, the Locust, the Canker-Worm, and the Caterpillar, are set down figuratively by the Prophet, succeeding one another, every one consuming what the other had left : So these wasted Christendom to such a degree, that it was visible those astonishing Judgments were not the Punishments of ordinary Sins. And all the Evils that were among the Christians flowing in a great measure from those Heats about Opinions, which raised bitter Zeal and Strife, that brought on Confusion, and every evil Work, I may lay the procuring Cause of those Plagues and Desolations, in a high degree, to the charge of their Divisions.

When our Ancestors, the Saxons, received first the Christian Religion, tho' as it was not of so pure an Alloy as formerly, but much embased in that Age ; so into what Heats did they fall with the old Britains, concerning the Observation of Easter, in which we now certainly know, that neither Side understood the Point they debated about. But they were more set on that, and other Superstitious Conceits, than on a real Conversion of the Nation. And how was this Island plagued after that, by the Incurfions and Depredations which the Danes made for near two Ages ? The Contests between the Greek and Latin Church ended in the Ruine of the Eastern Empire ; and the Triumphs of the Crescent over the Cross, were in a great measure to be ascribed unto that most unhappy Breach.

I shall pursue this no more ; the thing is plain to common Observation, and needs not to be fortified with much Proof.

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It is as certain as any humane thing can possibly be, that when any Body of men are engaged against a Common Enemy, and yet divided among themselves and jealous of one another, they will rather let the Enemy prevail than assist their brethren, even in the wisest and best things, if they think the honour of such actions will raise the credit of their Rivals. And thus if their strength were ever so much superiour to the Enemies; yet when his force is united, and theirs disjointed, they must become a prey to him: but this will hold more certainly if the Common Enemy is really stronger than they are, though united. In such a case their heats among themselves are so unaccountable, that though the World is naturally foolish enough, yet it is not to be supposed that meer folly could carry such a madness so far; there is more reason to ascribe it to the secret practices of corrupted and perfidious men, who are employed, and may be hired, to be Incendiaries perhaps on both sides. For a wise and watchful Enemy, when one Plot fails, will soon set up another; and will think it an extraordinary happiness, if without the infamy of an Assassination of a *Gun-powder Plot*, which they would not choose but upon extremities, they can make their adversaries so spend their strength one against another, that they shall either deliver themselves up to them, or be able to make a very faint resistance to a vigorous impression: And there is no design so certain as the inflaming of divisions among their adversaries; and that both in Church and State: which when they are once brought to that pass, that both sides have vowed revenge, either party will be so intent on their little designs, that the whole must perish: And some will perhaps come to think it safer to trust themselves to the mercy of their adversary, than to the resentments of enraged Country-men. And thus will they bite and devour one another,

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ther, till they are either consumed one of another, or made an easie conquest to those that both see and improve all their advantages. And so much I have adventured to say upon the First head. I come now to the Second.

2. The beginnings of those heats are often very inconsiderable; but by a confluence of unhappy Circumstances, they soon grow to be almost incurable. It is but a division at first, but that will end in ruin. All our evils flow from our own ill humours; and whatever excites or provokes these, be it how inconsiderable soever in its own nature, yet its effects will grow great and remarkable. In Civil matters it is so. What a trifling thing was it among the *Romans* to be of the faction of the *Veneti* or *Prasini*, that betted for matches in the Cirque, which were distinguished by a Livery? yet this produced great Convulsions in the Imperial City; and when the Emperour hapned to be of either side, that party of which he was, thought they had an authority to exercise great Cruelties on all the other faction. But this is much more dangerous, if the ground of the difference is any point of Religion, though ever so indifferent in it self: What heats arose concerning the day on which *Easter* was to be observed? How little did it concern Religion, what *Cecilian*, or his Ordainers were, especially in the age after they were dead? And yet not only a separation and violent rage, but a great effusion of blood, with the other dismal consequences of that blind fury, followed upon this, and the *Africans* continued quarrelling about it, till the *Vandals* came and destroyed both the one and the other. And surely many of the contests about mysteries, began at some unwary expressions, in which the one side fastned ill fences on the words spoken by the other; and the other, rather than yield so far for peace sake, as to explain themselves, choosed rather to justify their words in any sense, than to retract or mollify

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sie them : And can we think without astonishment that such matters as giving the Sacrament in leavened , or unleavened bread, or an explication of the procession of the Holy Ghost, whether it was from the Father and the Son, or from the Father by the Son, could have rent the *Greek* and *Latine* Churches so violently one from another, that the *Latines* rather than assist the other, lookt on, till they were destroyed by the *Othoman* Family, which has ever since been so terrible a Neighbour to the rest of *Europe* ! Oft-times one contest beeds another ; and that which perhaps began at a speculative point ends in a practical one ; and that which begins in some Rite or Ceremony , grows at last to a breach in matters of Faith.

The contests whether Christ had one or two wills, being determined by the sixth General Council against the *Monothelites*, they by their interest at Court, got that Assembly to be decried ; so that a Picture of the Fathers that sate there being hung up in a great Church, was removed, and those that removed it said to excuse themselves, that no Pictures or Images ought to be in Churches. Upon this those of the other party did violently contend, that Images ought not only to be set up, but Worshipped ; and this produced great disorders in the *East*, under two or three revolutions of the Court : and in conclusion, *Italy* shook off the Emperours Authority by the Popes instigation, because he brake the Images. And this gave the rise to another question, whether the Sacrament was only the Image of Christ as the one party asserted, or was the very substance of his body. Both had Councils, which in those Ages past for General ones, of their side. To what has the different explications of the presence of Christ in the Sacrament made by *Luther* and *Zuinglius*, risen, though it lies merely in speculation? It has raised such an alienation, that in many places the *Lutherans* are no less,

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less, and in some they are more fierce, against the *Calvinists*; than against Papists. Like a strange sort of people among our selves, that are not ashamed to own a greater aversion to any sort of Dissenters, than to the Church of *Rome*.

But to come nearer home; To what has a contest that began at first about Hoods and Surplices risen amongst us? Those points upon which it began, have been long ago yielded up as indifferent; but new matter will soon be found out by those who have a mind to search for it. In the last age the heats about Divine Decrees, and the Moralitie of the Lords day, almost destroyed us. Now as there is no difference at all remaining about the one, Divines agreeing, as much to press the observation of it, as the greater part of the Nation does in profaning it; so in the other, the mysteriousness of those points being so very much enquired into, there have been such moderate methods used in handling them of both sides, that there are now no more heats concerning them: But alas, though some things fall off, I do not know how it comes that this Monster shoots out always new heads, and there grow up new Subjects for debate and anger; and though at present there are no considerable Contests among us about any Doctrinal points, yet we are not a whit the nearer an agreement: the reason is, the alienation of our minds stands or rather grows still, and this is of late blown up to such a degree by some venomous Libels and Pamphlets, that in the midst of Peace and plenty we seem to be in a posture of War. And what will the end of these things be? if this fermentation goes on, it will burst out at last, and upon the first unlucky Crisis it must produce dismal effects.

It is not so much to be considered what are the grounds of contests in matters of Religion, as what is the temper with which they are managed. Things of great moment

ment may be managed by men of prudent and calm tempers in so soft a manner, that none of their differences shall be able to divide them: and the inconsiderable things possible, may by the ill natured sophistry of angry men, be raised up to seem matters of the greatest moment. For it is but the fastning an ill name, or an ill consequence to any opinion, that will do it; and then since a consequence if rightly inferred, is really involved in that upon which it follows, it is given out as the sense of a whole party, which detests the consequence, and would forsake the opinion if they could but be perswaded that it really belonged to it. It is in strife as in the letting out of waters, a vent to the least measure does dilute and spread. Therefore the Wise man advises us *to leave off contention before it be medled with.* It may seem a contradiction to leave it off before it is medled with; but we are so early to retire from all contention, that as soon as it appears, and before we have engaged in it, we must break it off. For if we are once engaged, humour, honour and other peevish or designing men will hold us to it: it is best to break it off in time, otherwise we shall have reason to cry out often with St. James, *Behold how great a matter a little fire hath kindled.*

3. I now go on to the Third particular, which is to shew how vain and unreasonable all those pretences are, that are made use of to support this hot and bitter temper. I shall reduce them to these Four. First, Zeal for truth. Secondly, A care to preserve our selves. Thirdly, Authorities from the Old Testament. Fourthly, Authorities from the New. For the first,

It is true we ought to be zealously affected in a good thing; we ought indeed to be much concerned in every thing that relates to our eternal happiness hereafter, and to those means that dispose and lead us to it here. But there

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is also a bitter zeal, which is reckoned among the works of the flesh, and a zeal without knowledge. That zeal which is acceptable to God, must be suitable to his nature, full of goodness, mercy and compassion. If it makes us hate, defame or persecute our brother, we are sure this is not that zeal which will commend us to God. In a word, true zeal is, when out of an inward sense of the goodness of God, and of the excellency of Religion, we have an earnest concern in our minds, that other men may honour and serve him, and participate in those joys which we feel in Religion. A little reflection on our selves and our secret thoughts will soon resolve the point, whether it is malice and revenge for some injury supposed or real, whether it is some secret design and private end that we disguise with the name of zeal, or a sincere affection to Religion and the souls of our brethren, that governs us. We ought also to be well assured both of the truth and importance of those things on which we imploy our zeal, and not let it run out impetuously on every trifle, and we are still to watch over our tempers, lest our heat carry us too far. And we must never forget that we ought to be zealous for peace as well as truth. Can it be supposed that those who live in all sorts of debaucheries and impieties, are either zealous for the Church on the one hand, or for the Protestant Religion, as they pretend, on the other? If these things will scarce pass with wise men, much less will they pass with that God, who sees the heart. It is certain, Zeal must never exclude Charity; for the love of God, and our Neighbour is the foundation of it. Whatever has not this at bottom is but the dreg of Education, the sowness of a party, and a thin disguise for black designs.

The second pretence is Safety. I am not to meddle with the publick security of government, that is a subject above me:



me : I speak with relation to private persons and their deportment. All Zealots apprehend themselves in some danger from those against whom they are set ; if their numbers are small, they fear that they will become greater ; and if they are great, they fear they will master them : and so they endeavour to conquer them, first in point of reputation in the battels of the tongue and pen, by defaming them, either discovering real faults, or forging calumnies to disgrace them ; and then in point of interest insinuating themselves into such as they can have access to, and endeavouring to work the ruine of those who differ from them. If there were no other measures to be taken in matters of Religion, but the Maxims of humane Policy, this might pass for tolerably prudent : But St. James tells us, the Wisdom of that bitter zeal, *is not from above, it is earthly, sensual and devilish.*

The Bonds of a man, and the cords of love are those, by which God uses to draw us ; and in imitation of that, the methods of reason, and the wayes of meekness are both more suitable to the Divine Nature, and more likely to work on the greater part of men : In following these which God has appointed, we may with confidence depend upon his protection and blessing ; and if the petulancies and follies of some make it at any time necessary to punish them, it should appear, that what they suffer is the correction of a Father or Brother, and not the wound of an enemy, or the lash of a Jaylor. Extream heats if not repressed will carry to extream severities. And perhaps no severities are very prudent, except they be extream, as are the Inquisitions of *Spain* ; but we may see what the Church of *Rome* has gained by their cruelties in the last Age. Violence alienates those further, whom we ought

ought to gain upon, and likewise increases their party by the compassions of all good-natured people, who are thereby first inclined to pity them, then to love them, and perhaps in conclusion to go over to them: and so the sharpness of rigour instead of being a security, often proves the ruin of those who depend on it: whereas the wayes of love and meekness will work more universally and effectually, at least to mollifie if not to turn those with whom we deal; and it draws all people who are less engaged in their affections, to adhere to those who are moderate: The very appearances of a calm temper have a charm in them, but the effects of them in concurrence with other prudent methods, are almost irresistible. In sum, it is better to be overrun and ruined in the wayes of meekness, than to conquer all the World by cruelty; in the one we bear the cross and suffer for righteousness sake; in the other we triumph in the Garments of Anti-christ dyed red with the blood of those who though in errors, yet may be good men in the main for ought we know.

The third pretence, is from the severities of the old Testament, and that spirit of zeal, which was so much commended and set up for a pattern in the Instances of *Phinehas*, *Elijah*, and others. But our Saviour answered this when he was desired to suffer his Apostles to imitate *Elijah*, and to call for fire from Heaven; that was because they could not kindle it upon earth, otherwise they had begun there; but our meek and lowly Saviour rebuked them, and told them, *They knew not what Spirit they were of: And that the son of Man came not to destroy mens lives, but to save them.* That people was fierce and untractable, and as they had the Land of *Canaan* by an immediate grant from Heaven; so the Civil Government was kept in the hand  
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Luke 9. 55.



of God ; and sharp punishments were inflicted on those that broke those Laws by which they held all their possessions : But the dispensation of the Gospel is wholly Spiritual upon another bottom, and to be managed in another method.

Fourthly, The last excuse for these heats is from the practice of our Saviour, who severely laid open the hypocrisies of the Pharisees ; and the Apostles who writ warmly against false Teachers, by which a sharpness in speaking and writing seems well warranted. But if we consider that our Saviour certainly knew the Pharisees were Hypocrites, and did by the shew of strictness mislead the people, so that they were in danger to perish by their false Doctrines, and that no meekness, no reason, no nor the most wonderful miracles which he wrought, could work upon them ; it was necessary for the good of others to expose them. So if we manifestly see an Hypocritical sort of people misleading the World in points that indanger their salvation ; and are well assured that what we say is true, and that fairer means cannot prevail ; we not only may but ought to discover this : But this will not excuse those who believe every story, and propagate it merely out of hatred to others, and know in their own Consciences that their chief concern is to disgrace those they hate, and not to preserve others, out of a principle of charity to them. There must be a great evidence to make us conclude a man an Hypocrite, even some one ill act will not amount to it : nothing but some very heinous crime, or an ill course in some sin, which the common illumination of all Christians discovers to be evil, and which they disguise with a colour of Religion, ought to justify the fastning this black imputati-

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on on any : For God knows in how ill colours many would appear, if some of their secret actions were made publick, which may seem, and indeed are, heinous; and yet they having truly repented of them, ought not to be so branded. We ought to judge charitably, and to be ready alwayes to put the best reasonable construction on other mens actions, that upon a fair representation they will bear; and make such allowances for the errors and failings of others, as we know in our own consciences we would desire to be made for our own, if all the secrets of our lives were known. They are known to God, and ought to be remembred by our selves; and in those cases, he that shews no mercy in his censures, is to expect judgement without mercy. But the force of this whole Objection will be better taken off by the fourth particular that I propos'd,

4. Which is to consider the methods that Christ and his Apostles have prescribed for bringing us to Love and Unity.

The whole life of our blessed Saviour was a continued course of meekness, and lowliness of mind; and in these he proposes himself chiefly as a pattern for our imitation; and it is scarce possible for men to quarrel much, that are under the influences of that happy temper: he hath made this the cognisance, *by which all the World shall know his Disciples, if they love one another*: And has not only charged us to love our Friends, but our Enemies, Persecutors and Slanderers; to bless them, to pray for them, and to do them all the good that is in our power. So that no excuse of ill usage can give us a priviledge to hate, to rail at, or revenge our selves of others. And we may see the sense he had  
of

Matth. 11. 29.

John 13. 35.

Matth. 5. 44.

of Unity and Peace among his followers, by his intercession with his Father for it; since in that prayer of his a little before he suffered for us, he in five several places prays, *That they might be one, as the Father and he were: That they might be one in them, and be made perfect in one.* And as our Saviour delivered this to his Apostles, so they in every Epistle did repeat the same exhortations with most vehement and mighty obtestations, as considering, That this was essential to the very Being and preservation of the Christian Religion.

John 17. 11,  
21, 22, 23.

A Controversy arose then which raised great heats concerning the obligation which the converted Gentiles lay under to observe the Law of *Moses*: and there were some zealous Jews, who though they believed in Christ, as the true *Messias*, yet they adhered so fiercely to the Law, that they not only separated from the Apostles, but persecuted them, because they were for freeing the Gentiles from that yoke. This was a question of far greater consequence than those are about which we contend so earnestly: but in this we shall observe the gentleness of the Apostles, even towards those that did obstinately dissent from the determination which they made, though it proceeded from an infallible Authority. St. *Paul* writing to the *Romans*, as he expresses his love to the Jews in so high a strain; that he was willing to be accused, that is, cast out of the Communion of Christians, if that would have induced them to come into it, (a very high pitch of Charity, which needs not be raised higher, as some fanciful people have done:) he likewise gives his sense of their contests in those matters concerning the observation of their customs in two

Rom. 9. 3.

## A SERMON preached at

- speculative Maximes; and in two practical rules, which are of general use, and on which he enlarges copiously. He first tells them, That on both sides sincere men might so follow their persuasions as to be accepted of God. *He that regardeth a day, regardeth it to the Lord: And he that regardeth not a day, to the Lord he doth not regard it:* He further sayes, That Religion lay not in such trivial things; *The Kingdom of God, that is the dispensation of the Gospel, consisted not in meats or drinks, (that is, in questions about clean or unclean meats) but in righteousness and peace, and joy in the Holy Ghost:* and that *he who in these things served Christ, was acceptable to God and approved of men,* whatever he might think of other matters. Upon these two conclusions he grafts two rules; the one is, That every one should follow the clearest light he could have, *and be fully persuaded in his own mind, and to do what he did upon an inward assurance, and without doubting:* the other is, That men ought not to judge, *or set at nought their Brethren;* that *the weaker ought not to judge the stronger, nor the stronger to despise the weaker,* and that *all should follow after the things which made for peace, by which they might edifie one another.* All this is plain and decisive.

When he writ to the Corinthians, he expresses great grief for what he had heard of their divisions: Some were for Paul, that is those of the uncircumcision: Some for Cephas or Peter, that is, those of the Circumcision: Some were for Apollo, that is, those of St. John's baptism: And some were for Christ, who perhaps received Christ as the Messias and yet rejected the Apostles: Upon which he argues, That by this appeared they were carnal and walked as men. And that they might not think he was partial to those that set up for himself, he particularly sets himself against

Rom. 14. 6.

17. v.

5, 21, 22.

3, 4, 10. v.

19. v.

1 Cor. 1. 10, 11, 12.

13. v.

inst them. He also by an excellent Simile taken from the several uses of the members of the natural body, exhorteth them all, not to despise one another, but that every one in his station should be useful to the whole body, and to every member in it: and runs out into one of the greatest raptures that is in the whole Scripture in commendation of charity, which he calls not only, a more excellent thing than all the extraordinary gifts that were then in the Church; without which, doing miracles, suffering Martyrdom, or the giving all one had to the poor was nothing; but prefers it both to faith and hope.

12. Ch.

13. Ch.

Writing to the *Galatians*, though he encourages them with more than ordinary earnestness not to yield to the Judaizers, yet he gives them this necessary caution, That they should by love serve one another, for all the Law was comprehended in this one word, *Thou shalt love thy neighbour as thy self*: And he adds these weighty words, on which we should all reflect much, *If ye bite and devour one another, take heed ye be not consumed one of another*. And giving an enumeration of the fruits of the spirit, he begins with these, *love, joy, peace, long-suffering, gentleness and goodness*. He also exhorts the *Ephesians* to this, as that by which they should approve themselves as worthy of their vocation, calling, that *They should walk with all lowliness, meekness, long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace*: And the reasons he gives for it are eternally strong and binding: *There is one Lord, one faith, one Baptism, and one God, and Father of all*. In his Epistle to the *Philippians* it appears, how exactly he himself followed those rules, which he gave to others; for he being then a prisoner, some that envied his labours in the Gospel, and intended

Gal. 5. 13, 14.

15. v.

22. v.

Ephes. 4. 2, 3, 4, 5.

Phil. 1. 5, 16, 17, 18.

to add affliction to his bonds, preached Christ not sincerely, but in pretence; yet he rejoiced that good was done by any person whatsoever, and upon what motives soever. And though men that suffer, are apt to be more touched with insultings and ill usage from their own friends, than they can be for any thing that their Enemies do to them; yet this did no way disorder him, nor did he thunder against those Hypocritical and insolent teachers. Upon this he goes on to recommend that temper to others which appeared so eminently in himself, and in the most tender strains of a true but moving Rhetorick he obtests them,

Phil. 2. 1, 2, 3.

*If there was any Consolation in Christ, if any comforts of Love, if any fellowship of the Spirit, if any bowels and mercies, that they would fulfill his joy, and be like minded, having the same love, being of one accord, and of one mind: and that nothing should be done through strife and vain glory, but that in lowliness of mind, every one should esteem others better than themselves. And in order to this he proposes to them the wonderful pattern of the humility and love of Christ.*

Col. 3. 8, 12,  
13, 14, 15.

How effectually does he exhort the Colossians to put off all anger, wrath, malice and Blasphemy, that is, reviling and reproachful words, and to put on as the elect of God holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness and long-suffering, forbearing one another, and forgiving one another: If any man have a quarrel against any, even as Christ forgave you, so also do you; and above all things put on Charity, which is the bond of perfection; and let the peace of God rule in your hearts, to the which ye are called in one body. He heard the Thessalonians were eminent for their mutual love, so that it was needless to exhort them to it, yet he beseeches them to encrease in it more and more; and since much meddling

OR

1 Thes. 4. v. 9,  
10, 11.



or the running about, are the chief occasions by which contentions arise, or spread; he charges them to study to be quiet, and to do their own business: to be at peace among themselves, to warn them that were unruly, to be patient to all men, and not to render evil for evil, but ever to follow that which was good. And in his Epistles to Timothy he gives us the Characters both of false and true teachers in relation to these things. Of the former he saies, *They were proud knowing nothing, but doting about questions and strifes of words, of which came envy, strife, railings, evil surmises, and perverse disputings of men of corrupt minds; but the reverse of this is, the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth.* Insinuating, that instruction given in the spirit of meekness, was the likeliest way to bring this about. He also exhorts Titus to put the Cretians in mind, to be subject to Principalities and Powers, to obey Magistrates, to be ready to every good work, to speak evil of no man, not to be brawlers but gentle, shewing all meekness to all men. The chief scope of his Epistle to Philemon, is to perswade him to be reconciled to Onesimus, who being his servant had robbed him, and run away from him. He exhorts the Hebrews to provoke one another to love and to good works; and in order to that, not to forsake the assembling themselves together as the manner of some was, and to follow peace with all men: And to take care that no root of bitterness might spring up and trouble them, by which many might be defiled. For Dissensions are the buddings of bitterness in the mind, and do both disturb and corrupt those in whom they grow up.

Nor was this a stile peculiar to St. Paul; though it may

5. 13, 14.

1 Tim. 6. 3,

4, 5.

2 Tim. 2. 24,

25, 25.

Titus 2. 1, 2.

Heb. 10. 24,

25.

Heb. 12. 14,

15.

may be supposed that one reason, which made him insist so vehemently on it, & repeat this exhortation so frequently, was, That he reflecting on his own temper, when he was a Jewish Zealot, knew that it was a venom which might by degrees creep even into a sincere mind, and leaven and corrupt it under the colour of the being active in the cause of Religion, and so transform a man, and an honest man too, into an enraged fury, as himself was when under the power of those ill principles; though what he did, was the effect not of designed wickedness, but of Ignorance. St. James writes in the same strain against all furious Zealots, who were apt to boast of their zeal, and to face down the truth with their impudence, and pretended to great wisdom for the justifying what they did. He tells them, *that wisdom was not from above, but was earthly, sensual and Devilish*: and that *where bitter zeal and strife was, there was confusion and every evil work*; but the wisdom that was from above, was first pure, then peaceable, gentle and easie to be intreated, full of mercy and good fruits, without partiality, and without Hypocrisie; and that the fruits of righteousness were sown in peace, of them that made peace. St. Peter keeps in the same path. He had formerly been under the sudden transports of ill tempered zeal, when he smote with the Sword those that came to seize on our Saviour, which he ought not to have done, since they were sent out by those who had a lawful authority; but it then appeared in him, that the rages of indiscreet heat do not agree with that disposition of mind so indispensably necessary to a Christian, which is a readiness to confess the truth, though the danger in doing it were ever so apparent: He therefore exhorts those, to whom he wrote, to *lay aside all malice and guile, and Hypocrisies, envies and evil speakings*; that they would be all of one mind, having compassion

James 3. 13,  
14, &c.

1 Pet. 2. 1.



compassion one of another ; that they would love as brethren, C.3. v.8,9.  
 be pitiful and courteous, not rendering evil for evil, nor railing for railing, but contrariwise a blessing ; and that above all things they would have fervent charity among themselves, which would cover a multitude of sins ; and he exhorts all to add to their godliness, brotherly kindness and charity, as if godliness could not be compleat without these. St. John in all his Epistles seems to have had nothing more in his thoughts, than to perswade those to whom he wrote to love one another, which he does with the highest and most earnest Exhortations to it possible: God is love, and he that dwelleth in love, dwelleth in God, and God in him ; he that loves his brother, abideth in the light, and there is no occasion of stumbling ; he has a serene and calm mind, and is not hurried unto violent Transports: Whereas he that hates his brother, is in darkness, and walks in it, for it hath blinded his eyes ; it runs him on blindly to many Precipices, it carries him to excessive Heats, and makes him act like a mad man : And no wonder if it end in bloud and confusion ; for he that hates his brother is a murderer ; he murders him in his wishes, and will not fail to put these in execution upon the first opportunity ; and to sum up all, By this we know, says he, that we have pass'd from death to life, from the death of sin to the life of God, if we love the brethren. St. Jude gives a Character of the Incendiaries that were then in the Church, who did separate themselves, pretending to greater sanctity and strictness, and yet were sensual, and had not the Spirit, which appeared in these Instances, They were murderers, complainers, who spoke great swelling words, and had mens persons in admiration for advantage ; that is, were given to Canting, and did blindly follow their Leaders. But as he exhorts the Christians to contend earnestly for the faith, so in relation even to those grossly deluded and unruly dividers, he charges them to have compassion of some, and to

1 S. Joh. 4.16.

Ch.2.v.10,11.

1 S. Joh. 3.15.

Ch.3. v. 14.

Jude v.19,16.

V.3. v.22,23.

endeavour to gain upon them in the mildest manner; others whose tempers were rougher, were to be rescued by sharper methods, like the *pulling one out of the fire*; and these different methods were to be applied discreetly, as the condition of the person might require it.

And thus we see the Apostles in all their Epistles repeat these Exhortations with so much earnestness, that upon the whole matter it must be concluded, either this is not the Gospel, or those that differ so much from these Rules are not true Gospellers. I have enlarged on these things the more fully, because I must conclude, that if the Authority of such words does not prevail, it is a vain thing to go about to persuade any to these duties by other Topicks. Nor were these only Lessons given to Christians as political Precepts, in that Infancy and weakness of this Religion, which as their numbers increased, and their power grew, they might supersede: But we clearly see the ancient Christians thought they were as much bound by them, after the Emperors became Christian, as they were before.

When the last Persecution ceased, and the Calm and Protection of *Constantine's* Reign succeeded, the *Christians*, tho' many of them carried still the marks of the Cruelty of their Persecutions, in the loss of their Eyes or Limbs, yet endeavoured no Revenge on their Persecutors, no not in *Egypt*, where so many thousands of them had suffered; and the *Heathens*, for above an Age after that, continued to be in the chief Employments, both Civil and Military. And tho' this had made it easier for the Empire again to turn to *Heathenism* under *Julian*, yet upon his death no Cruelties nor Violences were employed; nor did they think the Disturbance given by *Arius*, and the small Party he then had, was to be prosecuted with a higher severity than Banishment. And tho' the *Arians* became cruel Persecutors, when the Court was governed by their Councils, acting

ing more politically under *Constantius*, but violently under *Valens*, yet the Orthodox, who had complained of those Severities, did not retaliate, when the Empire fell into the hands of one that was so zealous for them as *Theodosius* was: and when *Nazianzen* saw some too much inclined to it, in the beginnings of his Reign, how earnestly did he study to moderate their Heats and Resentments? And tho' the *Donatists* were after many renewed Hearings condemned in *Constantine's* time, in every one of them, yet the Orthodox Party studied still to gain upon them, by the ways of love and meekness, till at last they grew insupportable, and fell upon the others, and robbed and wounded them, committing such Outrages, that the Bishops in *Africk* were forced to implore the Emperor's protection for their own safety; and yet the severity went no higher than Banishment, or fining of the most outrageous. And as St. *Austin* was not easily brought to consent even to so much, so afterwards when the Governors were punishing the *Donatists* for their Insolences, he was always interposing to mitigate the sharpness of the Law, and the rigor of their Proceedings. It is true, there were too great Heats in the Church, even then in the management of their Debates, yet till *Damasus* begun that mad prosecution of the *Luciferians* at Rome, these were not carried to violent degrees.

But as the purity of the Christian Religion grew corrupted, and iniquity did abound, then did love wax cold, and rage grew hot, till at last it flamed out in most terrible Persecutions, set on in the 12th. Century against the *Albigenses* at first. And that these might be managed with all the advantages possible, for the destruction of poor Innocents, new Courts were set up, and unheard of Methods were found out, for facilitating Processes, making a slight proof serve, and forcing the Party to accuse himself by

an Oath *ex Officio* ; these Courts did also proceed upon secret Information, without Indictments or Accusers. In a word : Forms of Procedure were invented, such as even Tyrants had not used for the Crimes of Treason ; and all this to destroy such as could not submit to every unreasonable Doctrine, or ridiculous piece of Worship then set up. And they were not only satisfied with the Cruelties then practised, but they made Laws and Canons, (then esteemed more binding than Laws) by which all Princes were for ever bound to extirpate Hereticks. And because some might be better natured than easily to become the Inquisitors Hangmen, they were declared to have forfeited their Dominions, if they should be guilty of any lenity, which upon that fell to the disposal of the *Pope*. And lest some good natured Bishops might be backward and slow in it, they were likewise bound by the Oath which they took at their Consecration, to prosecute Hereticks to the utmost of their power. So the Bishops being thus sworn to condemn them, and Princes threatned with Deposition if their Sentences were not executed, it was scarce possible for these poor men to escape.

But we have not so learned Christ : We see clearly what Rules the Gospel gives in this Matter ; we ought to love one another as Brethren, and not to suffer our Zeal to degenerate into Rage or Barbarity, but must study to gain upon those who differ from us in the spirit of meekness, by which we may in time conquer their Mistakes, and at least bring them to a greater temper, through the gentleness of our deportment towards them, and incline them to have better thoughts of us, and that may prove an effectual mean to make them think the better of the Truth for our sakes. For the greatest part mens Affections do insensibly govern their Opinions, since few examine speculative Points as they lye before them, in the Arguments used about them,  
but

but consider them in the lump, and generally judge of them by some prejudices which incline them to like or dislike such a sort of men.

One thing is to be said for Moderation, that it is the constant Plea of the unfortunate: all People when depressed, take Sanctuary in it, as a common place, upon which it is easie to say many popular things. But alas, how commonly is it forgotten by the very same Persons when the Wind and Tide turns? We hear even the *Papists*, for all their Inquisitions and Burnings, Plead for gentleness and favor, though in them it is scarce reconcileable to common Modesty. If there were nothing but opinion in the case, if they had not such a mixture of cruel Principles, with a blind dependence on a Forrain Power, that is bound by their own Rules, never to relent till Heresie is extirpated, and all Hereticks destroyed, I should be as earnest to stir up Compassion for them as for others: and as it is, I am sure we ought to carry so towards them, that it may appear we do not hate their Persons, and do nothing against them but as we are compelled to it for self-preservation, and even in the hardest things that a prudent care of our own quiet and safety may force us to do, all personal softness and gentleness towards them, is indispensably necessary to such as would shew themselves to be truly Reformed Christians.

Others Plead now for Moderation, though they have forgot it shamefully where they have Power, as the Congregations do now in *New-England*, and the *Presbytery* did in *Scotland*. The one impose under the pains of Banishment and Death in case of return; not only the Religion of their State, but many speculative points of Opinion, and other things that are certainly indifferent. The *Presbytery* in *Scotland* imposed the Covenant under the pains of Excommunication, upon which followed a Forfeiture

4. Article.

feiture of the personal Estate, and a Sequestration of the real Estate, and this all persons Men and Women were forced to Swear, though few could understand it; and one particular was not far from an Inquisition, that every one should discover all Malignants and Enemies to their Cause, in order to the bringing them to condign punishment, by which every man was Sworn to be a Spy and an Informer. These are ill Patterns, and as we ought not to imitate them, so we must govern our selves by very different methods, if we come under the Discipline of the Gospel.

4. And now I come to the last Particular, to make some Application of all this to this time, and the occasion you are now met about. We are now brought under one of the unhappiest Circumstances that a Nation or a City can be in. There have arisen amongst us such heats, so much bitterness, so violent an Aversion to one another, that it must needs beget great grief and sad apprehensions in all that look on, and judge Impartially. Those Animosities, which no wonder if, at the end of a long War, when our Wounds were bleeding, and our Sores were tender, did transport, especially the unhappy but worthy Sufferers a little, and were by a happy revolution, and a Gracious Oblivion, wisely buried and seemed quite extinguished, are now breaking out again with a violence almost as great as was during the War it self: and though we are still in Peace, yet such a temper appearing among us, we have no reason to expect it shall continue long. Tinder will catch fire from a spark. These heats are kept up by Libels and defamations, and all the methods that can blow upon them to kindle the fire the faster, and to make it flame out the more vehemently: and what must the end of these things be? All that we now feel is but the beginning of sorrows, if we are not so wise,

as



as in time to know the things which belong to our Peace.

This were an unhappiness much to be lamented at any time: but what shall be said, when we are as it were called upon from Heaven, by such awak'ning Providences, to lay down our Contests, and to unite, for the preservation of our Holy Religion? Sure none believe themselves, when they say, we are not in danger of Popery: and none can think it but they who desire it, and so apprehend no danger in it; and if we come under the power of that Religion, none but Fools can hope that they shall escape the Severities they must fall under, if they do not intend to change with the Tide, and even such must resolve still to be suspected. Old Stories will be often remembered. What can reasonably preserve us from this, or that storm, which a mighty Potentate is ready to discharge on some of his neighbors, but our joyning together in mutual Unity and Brotherly love? *England* is a Body so vast and strong, that if it is united both in Church and State, it cannot only defend it self, but so steadily hold the ballance, as to preserve as well its other Allies, as the Forraign Churches, some of which are now exposed to the rage of their Persecutors, if we do not continue dis-joynted at home till, all falls into one Scale.

Upon this occasion I cannot forbear to set before you the deplorable State of our Persecuted Brethren in *France*, whom neither the security of Irrevocable Edicts, nor the great Services done the Crown, and that not only in the last Age, but during the present King's Reign in the Wars of *Paris*, nor their peaceable submission and patience amidst all the oppressions they have groaned under for several years, which has not provoked them to the least undutiful behaviour, nor their great numbers and industry,  
can

*A SERMON Preached at*

can preserve from those Cruelties they now suffer meerly for their Religion; for their carriage has been such, that their Enemies have not a colour for their Proceedings but that only. And now the last priviledge of the miserable, liberty to complain, is denied them. Thus we see what all Promises, yea and Laws, backed with great merit, do signify, where that Religion once takes place.

I must acknowledge, that among the many sad Symptoms we are under, this is one good Sign, I am sorry to say it is almost the only good one, that God has raised up in us such a Spirit of Compassion for the poor Exiles, that come and seek shelter here: that the King does so graciously receive and encourage them, and the People do so bountifully relieve them: And among the other Glories of this Great City, the largeness of your Charities, and the tenderness of your Care on this Occasion, will be added to your Honour here on Earth, and to your Rewards hereafter in Heaven; and I hope what you have already given, is but the Earnest of what you will do, if the numbers of those that fly hither, continue to increase.

But tho' your Charity on this Occasion is a thing that well becomes such a Reformed Church, yet it is not all the Use that we are to make of so sad a Calamity. We know not how soon we may be reduced to the like Straits, and be brought under a Famine of the Word of the Lord, and be exposed to the fury of that bloudy Religion. Let us therefore look up to God, that he may be merciful to us, and may pour out on us a Spirit of Repentance, to turn to him, and to forsake all our abominations, by which we have so highly provoked him, and dishonoured our holy Profession; and also a Spirit of Love and Charity, to unite us one to another. I shall not adventure to offer at any thing towards this, which belongs to the Government, or is to be the Subject of publick Consultations, but shall only say  
this



this to private Persons ; If every one will endeavour to disposseſs himself of Heat and Rancor, and will resolve to do all he can towards an Agreement ; and if we all pray earnestly for it, there will be no such difficulty in it as may be imagined. Hatred stirreth up strife, but Love covers a multitude of sins. If a better temper did possess us, we would either find out Expedients to accommodate our Differences ; or if we could not agree them, yet we might enjoy our Opinions, and still love one another ; and then there would be no great danger in the continuance of some different Speculations or Practices.

But if we will still look backwards, and be always reflecting on every thing that may exasperate more and more, and will not look forwards to that Precipice of ruine that is so near us, and to the only Mean that can save us from it ; I mean, a Reformation of our Manners, and a Composing of our Heats : If Libelling, and the defaming one another ; if the spreading of Lyes and Scandals, with design to make the breach wider, is still continued and encouraged among us, what is to be said ? This is of the Lord, and is a punishment for our other sins, and the forerunner of most terrible Judgments, which will come on us like an Armed man ; and then when it is too late for the Publick, we will be all of us ready to accuse our selves, and to condemn one another. God avert this and make us wise in time.

To conclude, I shall now propose a few things wherein we ought above all things to study to be united among our selves.

In the first place, Let us joyn in calling upon God earnestly, and directing our aims chiefly to his Glory, for the preservation of that Holy Religion, which by his Grace is settled amongst us. Let us not, by our ill Lives, provoke him to deprive us of so great a Blessing, and let us all resolve to spend some portion of our time, at least an

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hour

hour every Week, in earnest Prayers to him for the Peace of his *Jerusalem* amongst us, and for continuing our Religion still with us. It is his Cause, and we ought chiefly to offer it up to him for his protection and defence: and if our sins do not defeat the design of our Prayers, we may hope that a considerable number of such Intercessors will procure great Blessings to us, especially we having the assistance of the prayers of those who have taken sanctuary among us; towards whom your bowels have been so opened, that we know we have many prayers put up by them which are set to our account.

In the next place let us joyn together in all dutiful expressions of sincere loyalty to our King; in an obedience to the Laws, and a reverent submission to his Government: that our Enemies may not have the least pretence to say, that the zeal we express for him, and our detestation of their Conspiracies, is only a disguise to as bad designs: let us go on in the ways of submission and loyalty, and by these put to silence the ignorance of foolish men. Let all Insolent Libels and reproachful Discourses be held in detestation, and let us earnestly pray to God, the God of peace and love, to turn the hearts of the Fathers to the Children, and of the Children to the Fathers, and the Disobedient to the wisdom of the Just; and that the happy day of an entire Settlement, and the burying of all Fears and Jealousies may come quickly, that so one spirit may animate both the King and his Subjects, and the Court and the Country. Let this be a part of our daily prayers, and let every one do all in his power towards it, and then we may hope to see again serene and quiet times.

Let us also consider one another as brethren: Let us bear with one anothers Infirmities: Let us give some allowances to the weakness of those that are misled, to the  
force

force of Education, and the bias of vulgar prejudices. Let us study to gain upon one another by gentleness and meekness. Let us have the danger of Inquisitions, Fires, and foreign Conquest more in our thoughts, and not contend still about some less essential or important points. Let not every trifling excuse be sought out to make or keep up divisions. Let not those that differ from us think, that because of some hard things which they may meet with, they are excused from all Reverence to their Superiours, or a disposition to be reconciled to those who may have used them ill in their Opinion. Let us not aggravate matters beyond measure, but judge of all things with candour and charity. In a word, let us endeavour if we can to be of one mind, and at least to have one heart, to love one another, and to keep the unity of the spirit in the bond of peace.

And in the last place, and in relation to our present Assembling, I humbly exhort you to proceed to the Election you are now to make, with a spirit of love and brotherly kindness, without faction or animosity, clamour and confusion, that so in the Choice of this great Magistrate, the Head of so great Body under the King, you may agree in a man that fears God, that honours the King, that may be an Example of a good Life, an Assertor of the true established Religion, a Maintainer of Justice, and a Promoter of Peace and Order amongst you. In which let us all pray to God to bless and direct you, and to make you still carry in your minds these words of our Saviour. *Every Kingdom divided against it self is brought into desolation, and every City or House divided against it self shall not stand.*

F I N I S.

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